THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 4, Vol. XX. Saturday, January 23, 1858. Price One Penny.

FAITH AN ABIDING PRINCIPLE.

"And now abideth Faith, Hope, Charity, these three; but the greatest of these is Charity."—PAUL.

The principles enumerated by the Apostle in the foregoing passage constitute what are commonly called the three cardinal graces of Christianity. In previous portions of his Epistle he had referred to divers spiritual gifts which the Lord had bestowed upon his people, the Saints, in order to strengthen them and make them perfect in their position and sphere, even as their Father in heaven was perfect in His. He had been showing that the spiritual gifts and blessings alluded to were absolutely necessary to the perfection of the Saints, and that they were not intended by the Divine Donor to be "done away" in His Church and kingdom, among His people, until "that which is perfect is come,"—in other words, as expressed by the same writer to the Ephesian Church, until "all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." These temporary gifts, he shows, however necessary for the edification (i.e., building up) of the Church, will be quite unnecessary when the building is *perfected*. At present, even the Saints only "know in part," and consequently can only "prophesy in part." Says Paul, "For now we see through a glass darkly, but then face to face. Now I know in part, but then shall I know even as also I am known." (1 Cor. xiii. 12.)

After thus informing us that these things, which are but temporarily required for the edification and perfection of the Saints, will necessarily cease when the object for which they were given is gained, the Apostle informs us of principles that will not cease, but continue to abide, because necessary to advancement in another and higher sphere of existence. Those principles are *faith*, *hope*, and *charity*. "And now abideth faith, hope, charity, these three; but the greatest of these is charity."

FAITH, then, is an *abiding* principle. It is a necessary and indispensable principle of true religion, and will not, cannot pass away. It is eternal in its nature. It is a flower of perennial bloom!—a gem of unfading lustre!—a fountain of pure and living water, whose stream is everflowing!

The prevailing idea is that faith is a principle which will ultimately cease to exist, being as it were entirely swallowed up in knowledge. This view of the matter may be said to be either true or erroneous according to the extent of meaning attached to the expression. Viewing faith and knowledge in their relative connection with each other, and their united connection relatively with a

particular subject, knowledge must, of course, be regarded as the *ultimatum* of faith. But though faith in a certain fact becomes, relatively speaking, swallowed up in the knowledge of that fact, the principle of faith itself does not cease its operation. A man does not really (though he may nominally) cease to believe a truth when he obtains a knowledge of it. He does not believe it less because he knows it. His knowledge embraces, comprehends, includes, involves, or circumscribes his faith. He has as much faith as before; for faith as a principle is not annihilated or destroyed; but he has also knowledge, which is greater. Even though the knowledge of a particular fact could be said to annihilate as well as supersede all previous faith in that fact, it does not follow that faith, *as a principle*, is extinguished or destroyed. The objects of faith may change, or a transition of faith to knowledge may take place in a variety of ways upon different subjects; but it does not follow, because a man attains to a degree of knowledge, or even a full and perfect knowledge of one thing, (which is supercessory to his faith in that instance,) that the man will never believe anything else. Even that partial knowledge which, so to speak, rides over his faith, will be ultimately perfected, and, relatively speaking, swallowed up by a fuller and more complete knowledge; and thus both his faith and knowledge will yield and give place to what succeeds.

Faith, then, as before observed, is an abiding principle in itself, and will never cease its exercise.

It is contrary to the order of nature or of God's government that knowledge should be otherwise than preceded by faith. A child has to rest upon belief a long while before his faith merges into knowledge. He has to be taught, and trained, and brought up to the point of knowledge necessarily by degrees; and, after he has reached the mature age of manhood—however learned he may be, however profoundly versed in the mysteries of science and philosophy he may become, however high he may soar in the atmosphere of thought, or however deep he may dive into the secrets of nature—he has still to take many things for granted, on the credit of faith, and, like the algebraist, to deduce, from the known, the *un*known. When he has gained an intellectual or a practical knowledge of some things which he before merely gave credence to, that acquired knowledge, instead of extinguishing faith, lights it up,—instead of destroying faith, builds it up, as a principle; and forms a basis—a broader basis, too, upon which to erect another superstructure,—forms a starting-point from which to commence another work of faith; and thus he proceeds, until that likewise terminates in actual knowledge. In this way he continues through time and in eternity, ever progressing in knowledge, by or through *faith*.

Let us now make a practical application of the foregoing remarks to individual cases. The Church is made up of individuals, and necessarily includes minds of all kinds. There is, however, a class of minds that may be distinguished by a resistless and impetuous desire to *know all about everything at once*. Such persons feel a degree of uneasiness and dissatisfaction at being unable to understand and know all the mysteries of God's kingdom. If a doctrine is revealed which is not fully explained so as to be seen and understood at once in all its bearings upon the past, the present, and the future, they feel annoyed, and become achingly anxious to dive into all the "depths of the vast profound."

But what extreme folly is this, to say the least of it! Such persons forget that "the just shall live by *faith*." They forget, in their hurry, that all have in a great measure to "walk by *faith*, not by sight." The steps of faith are preparatory steps to knowledge. They lead to and end in it. If faith is based on evidence, its strength will be proportionate to the strength of that evidence; and, therefore, the stronger our faith is, (according to the validity and satisfactoriness of the evidence,) the nearer we approach to a sound and certain knowledge.

In temporal affairs, many of our acts are purely acts of faith. We often *walk* by faith, and *live* by faith. Why, then, should it be otherwise in spiritual things? The farmer sows his seed in faith, believing that the sun will shine and the rains descend as heretofore, and that the seed will germinate and bring forth thirty, sixty, or perchance a hundredfold. Were it not for this faith, would he sow that seed? He certainly would not; for doubt and unbelief have a cold and withering

effect upon the mind and the feelings, and tend to weaken and paralyse the soul's energies. He has sown similar seed before upon the same ground, and has reaped an abundant harvest. Success and experience have thus not only strengthened his present faith, but supply him with ample evidence and encouragement for the exercise of future faith. When he sows his seed, (which seed may be a portion of the very product of his former labours,) he does it still in faith. He does not *know* that he will reap another harvest, but he nevertheless *believes* it. His experience and knowledge pertain to the past; his faith, to the future: and when the future becomes the past, and his faith, so to speak, becomes knowledge, he has then to start again in the same or a parallel direction—to circumscribe the same or a similar circle. And as it is in temporal things, so it is in spiritual and eternal things; for, as spiritual life is but life in a higher sphere of action, so eternity is but an endless succession of evolutions and revolutions of the same circle or sphere of life.

Is not, then, a great portion of human life made up of the vicissitudes of faith and hope? Verily, it is. Are not many of the joys and pleasures of life anticipatory in their nature—sometimes even mere reveries of the expected future? They certainly are. How little, indeed, do we really *know*, compared with what we hope and *believe!* Were it not for faith, which is one of the sweets of life, dull and insipid would be our present existence and experience—inane, and dark, and cheerless our future prospect. It is this principle which causes the people of God, wherever they may be located, or whatever circumstances they may be placed in, to rejoice under all the dispensations of Divine Providence. Although the Saints who are most worthy of the name they bear may experience many trials and afflictions, and encounter many difficulties and troubles, day by day, or even hour by hour, they nevertheless realize that the hand of God is over them for good—that the Spirit of God is with them to bless them and enable them to bear the burden that is placed upon them. The principle of faith within them strengthens their spirits, nerves their hearts, sustains their courage, extinguishes fear, lights up the darkest scenes through which they may be called to pass, and sheds a rich halo of brightness over their dull pathway of life. Although clouds of sorrow may hang with foreboding blackness over their heads—although the tempest may rage, "the sea roar, and the mountains shake with the swelling thereof," as the Royal Psalmist expresses it, the true Saints of God, whose faith is steadfast and true, can stand calm and unfaltering amidst the scene, and still put their trust in Him.

Such is the power and triumph of true faith. Who, then, would not possess it? When trials and tribulations of various kinds and degrees cross the path of a Saint, and he can meet them with a steady and dauntless front—with an undimmed eye and an unshaken heart,—when, breasting himself against the coming tide, he can defy its power to move him from his onward course, and in the name of Israel's God can say, "Thus far shalt thou come, and no further, and here shall thy proud waves be stayed," then it is that faith is seen in its true character and real power. Happy indeed—thrice happy is the man who possesses such a faith, and has it in such lively exercise! He is strong and mighty, and equal to every emergency. Come what will, he is ready and prepared for it. Whatever danger may threaten, he is equipped to meet it. He even "rejoices in tribulation;" for it affords him an opportunity for evincing his courage and manifesting his faith. It stimulates his spiritual energies, calls them forth into active exercise, and develops his inherent, latent, mental powers.

Faith is power—living and growing power; and nothing on earth or in hell can withstand its influence. Our Lord said to his disciples of old, "If ye had faith as a grain of mustard seed, ye might say unto this sycamine-tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you." And again—"If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove: *and nothing shall be impossible unto you.*" As an oriental mustard seed, though small in itself, when planted in a fruitful soil, will grow and become a mighty tree, so also genuine, living faith, if cultivated and cherished, will increase and develope its secret power, until its possessor is enabled, if necessary,

even to move a mountain or a sycamine into the midst of the sea. "Greater things" than even Christ did on earth shall his servants be enabled to do, by the power of faith. "All things are possible to him that believeth." Hence, speaking of the power of genuine, vital faith to accomplish what the world or the weak and faithless professors of Christianity would pronounce impossible, John Wesley says truly—

"Faith laughs at impossibilities,
And cries, It shall be done!"

If, then, faith has such important uses and such inherent power, as we have described, what reason can possibly be urged against its uses and its power in the eternal worlds? Can we for a moment suppose that man, after he has put off mortality and ascended to a higher sphere of life, ceases to believe—ceases to have faith in God his Father and in the principles of Divine and eternal truth which will be by degrees unfolded to his mind during the ages of eternity? No. Banished for ever be the thought! Man will not plunge into all the mysteries of eternity as soon as he enters the threshold of his future state. He will not grasp at once the infinitude of Divine, almighty wisdom. He will not—cannot become in a moment an omniscient and omnipotent God, comprehending infinity at a glance, and circumscribing all existing knowledge and intelligence throughout the vast immensity of worlds. As we rise in the scale of intelligence—as we ascend the heights of angelic and Divine wisdom, we shall still have to exercise faith. Our steps upward will be progressive steps of *belief*—gradations of enlightened *faith*; and as evidence gains upon evidence in close and rapid succession, adapted in its nature and force to our quickened perceptions, that faith will be strengthened and increased until perfected in knowledge. Thus series of truths will follow series, and intelligence accumulate upon intelligence, until we reach an altitude of knowledge which is far beyond our present capability of conceiving. But still it will be attained by and through the exercise of *faith*; for faith is just as necessary in the spiritual world as it is in the natural world. There, as here, it precedes, introduces, and finally merges into knowledge; and while knowledge may be said to be the meridian or culminating point of faith, knowledge itself knows no meridian. In the spirit-world we shall *know* those things which we now only *believe*; and thus, perhaps, *that* knowledge may be said to "swallow up" *that* faith. But neither faith nor knowledge are fixed. There is no stand-still—no cessation of spiritual life. Life is *increase*—illimitable *growth*. Endless duration, therefore, is endless progression—not an eternal standing still, as some imagine. Spiritual life is ever onwards—ever upwards. There are no barriers fixed to progress—no bounds set to knowledge, although knowledge itself is the natural boundary of faith. Knowledge and faith, viewed as distinct principles, will ever maintain their true relative position, like a planetary orb and its lunar satellite, and will thus move on perpetually in the great cycle of spiritual life.

None, then, need be discouraged or dismayed because they cannot possess an immediate knowledge of all the various mysteries of God's kingdom. There is plenty of time between now and the other end of the Millennium; and after that, a long eternity has to come. The Saviour told his disciples of old that what they knew not then, they should know hereafter. And the same remark will apply to us, if we prove faithful till the end of our race. We must be satisfied with this; for it is the unalterable decree of Heaven that faith shall be the pioneer of knowledge. Faith is an indispensable condition of salvation; for, upon this point, the laws of high Heaven—more irrevocable than those of the Medes and Persians—are indelibly written upon the pages of Revelation.

"And now ABIDETH faith, hope, charity, these three." When, then, we ask, in conclusion, can they be "done away," or cease to abide? Never; no, never. They will have an interminable existence, and cannot fade away. They will be durable and lasting as the throne of God, from whence they spring. They will abide with the Saints and angels and sons of God, in all worlds, throughout all time and all the eternities to come,

"While life, and thought, and being last,
Or immortality endures!"

NONE are so empty as those who are full of themselves.

REMARKS BY PRESIDENT HEBER C. KIMBALL.

The President of this nation and his brethren in office, with all the rulers and all the priests, have sanctioned the destruction of this people; so the President and all his coadjutors have sanctioned our death as much as if they had taken our lives; and they are a bloodthirsty nation. They have killed our Prophets, Patriarchs, and Apostles, and they have slain, or caused to fall, thousands—yea, thousands of our brethren and sisters, our wives, our fathers, and our mothers; and they shall see the same fulfilled upon themselves, and it shall be measured to them double for all they have dealt out unto us.

They have afflicted us ever since the day that Joseph got the plates; they have driven us five times and broken us up, and here we are. Have they ever repented? No, they have not. Have they afflicted us as many as seventy times seven? They have, speaking of it individually. Well, they are not yet punished as they will be; but they are in punishment, are they not, Thomas? They are. Our government is God's government on the earth, and He will see to the interests of His kingdom; He will know the designs of our enemies, and He will know at all times to take them when they do not think of it.

I never knew an instance in the days of Joseph when he confided in those poor devils but what they turned traitor to him, and were the very men that took his life, aided by the apostates that left this Church; and I know it, and so do you.

How many times have I been through the mill? Lots of times, and expect to go through it again, and then through the bolt and the screen, &c.

Joseph never trusted in one of them but what they betrayed him; and I wish to God I had taken some of their lives when I had a chance. They were blacklegs, whoremongers, murderers, liars, sorcerers, and rascals; and you may take many of the leading men of the United States' Government, and they are not one whit better.

We have never been the aggressors, but they have raised the weapons of war to exterminate us as many as five times, and they have robbed us of all we had. I have but three little articles in this world that I obtained before I was a "Mormon"—an earthen vessel, a tin tea-canister, and a chest that brother Brigham made for me. He made me several, but that was the first one.

I have said for years that never, no, never again will I be subject to such cursed scoundrels as the United States' Government have sent here as officers. I say, in the name of Israel's God, I will not.

[Voices: "Amen."]

James Buchanan now occupies the chair of state. He and his counsellors, his coadjutors, his Cabinet and Congress have met and planned the destruction of this people, of brother Brigham and his associates in particular; and the priests of the day say amen to it, and they exhort the people to say amen to it; and the whole people of the United States are under condemnation. They consented to the death of Joseph, Hyrum, David, Parley, and lots of men, women, and children: the ground is planted with men, women, and children from Nauvoo to this place, and the world have consented to it, and they say it is just. The Government, the President, the heads of the military departments and of all the governmental affairs have consented to these things.

When we were poor and lived on cow hides and cattle, skunks and thistle roots, Brother Brigham and his brethren paddled this way and that way, and sought out this place.

While we were in winter quarters, 500 men were demanded: they travelled over the Plains and gained a part of Mexico, which is this land. Then came grasshoppers and crickets, and ate up our crops, and our enemies have all the time been saying, "That is just; they deserve it."

Now, brethren, if you can comprehend what I have said, they shall suffer all that we have, and it shall be doubled upon them, and then it shall be pressed down.

I know that while you and I have no feelings of anger, we are right. Jesus says, "With what measure ye mete, it shall be measured to you again." The Scriptures say that Jesus said this; but if he did not, it is just as true as anything that is written: it is God Almighty's truth. Yes, they will meet it, in the United States, beginning at the head.

But we are free! They have laid a snare to entrap us and to kill brother Brigham, and they want to hang him between the heavens and the earth, and every other man that will support him; but, as the Lord God Almighty lives, they shall meet that also; and if I had the power I would tell it to them, so that they could hear it. Do I fear them? I do not fear anything that is upon this earth.

Let me tell you that ten years will not pass away before God will play with this nation as he did with Pharaoh, only worse.

I tell you, if we now live our religion every day, inasmuch as the President of the United States, or the senators and legislators make laws to afflict us, the thing they design to bring upon us shall come upon themselves; and the affliction, the snares, the traps, and the gins which they lay for us, they themselves shall suffer with and be caught in. These words never shall fail.

We commenced last Sunday to declare that we are a free people, and we will be free from this day henceforth and forever, and we never will come under that yoke again. I tell you, as my soul lives, the bow-pin has dropped out of old Bright's bow, and the bow has dropped out, and the yoke is now on old Buck-anan's neck.

The Lord God is going to play with them, as He did with Pharaoh in Egypt; and, let me tell you, there will not be much fighting for us to do, if we live our religion; but God will use them to accompliah His own work, as the monkey did the cat when he took the cat's paw to pull the nut out of the fire. We will make monkeys of them, and we will make them crawl on all-fours, and they never will rest.

When you look upon it you shall know that Heber told the truth, as wild as he is; but there is no wildness in this boy.

Will we go into these mountains? Will these troops come here? No, no, no; not yet. We do not want them to come till we are brought to the test and have not anything to help ourselves with; then we want them to come and bring the honey and the good things; then we will show them how it is done. We do not want armies of men to go out of here; we have got boys here, ten thousand of them, enough to take everything they have got.

You know I said that I had wives enough to whip the United States; and why? Because they will whip themselves, and my wives would not have to resist them.

Well, as the evil is measurably turned away this year, if the Saints will be faithful, they will be foiled next year, and then more abundantly the year after that, and so on; but they will keep sending their troops and forces from year to year, and from time to time, and you need not lay down your watch. The day has come when the Devil is coming with all his combined forces: he has laid a siege against the kingdom of God, and it never will cease till this kingdom triumphs.

Do I want to shed the blood of my brethren and sisters, or to see it shed? No, and neither do you, unless the Holy Ghost dictates for us to shed the blood of our enemies. Then it is just as right as it is for us to partake of the sacrament. But I wish they would take the hint, and go the other way, and not attempt to come here. We do not want to hurt them; but if they come upon us, and we have to repel them by the force of arms, God Almighty will give us the power to do it: now, mark it.

Do as you are told, and Brigham Young never will leave the Governorship of this Territory from this time henceforth and for ever; no, never: and there shall no wicked judge with his whore ever sit in our Courts again; for all who are against Israel are an abomination to me, and to our God.

We are up in the tops of the mountains, and our Governor is here. What do you say to that? And his God is here, and his associates are listening.

Well, if it is time for the Government of the United States to cut the thread, we are perfectly competent to take care of ourselves. We would not give a dime for this people to be one more in number than they are. There are enough of us; for the Lord is going to manifest His power and to play with our enemies as He did Pharaoh and all his host. Now, mark it, and see if it does not come so, or something similar. All these things are in this dispensation—and why? Because this is the fulness of times: it is the time fixed for all to make a sacrifice before God.

If you will live your religion, you never will have anything to do but to live your religion, and lay up stores, and prepare

for the sceneries that are to come; for, as true as the Lord lives, the people of the nations will come by hundreds and by thousands for food, and for raiment, and for protection; and that time is right at our door.

This is but a shadow of what is coming: it is in embryo. You will see such a time as you never saw; but, bless you, we won't be troubled; we will live as in the presence of God and of angels: and will we ever have to go into the mountains? No, never. If you will live your religion, you never will.

Will the United States send troops here? Yes. And when they have done, the other inhabitants of the earth will send them. But remember, the Prophets have said that the riches of the gentile world shall be consecrated to God and to His people. I think we will have a little of it along occasionally.

Do not be sad: our God rules in the heavens and in the earth beneath, and He has almighty power.

We will yet save the Constitution of the United States. We will do it, as the Lord liveth; and we will save this nation—every one of them that will be saved. Brother Brigham Young and brother Joseph Smith stand at our head, and will do that thing, as the Lord liveth: yes, we, as their children, with our children to assist us, will do it. We have got that power, and so have they, and will bear the kingdom off victoriously to every nation that is upon God's footstool; and I know it.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 40.)

[September, 1842.]

September, Friday, 9th. At 10 p.m. I received a very interesting visit from Emma, Amasa Lyman, George A. Smith, and Wilson Law.

I counselled George A. Smith and Amasa Lyman to stay in Illinois and preach in the principal cities against mobocracy, and to notify the Twelve that it was my wish that they should also labour in Illinois. After a conversation of two hours, I accompanied the brethren and Emma to my house, remaining there a few minutes to offer a blessing upon the heads of my sleeping children; then called a few minutes at the house of my cousin George A. Smith, on my way to my retreat at Edward Hunter's. John D. Parker accompanied me as guard.

Brigham Young, Heber C. Kimball, Amasa Lyman, George A. Smith, and Charles C. Rich declared to the City Council their intention of absence for three months or more, and others were appointed to fill their places during their absence. John P. Green, Lyman Wight, and William Law were absent, and their places were filled. The object of the absence of these brethren was to preach the Gospel in different States, and show up the wickedness and falsehood of the apostate John C. Bennett.

An ordinance relative to the returns of writs of Habeas Corpus was passed by the City Council as follows:—

An ordinance relative to the return of writs of Habeas Corpus.

Sec. 1. Be it, and it is hereby ordained by the City Council of the city of Nauvoo, that the Municipal Court, in issuing writs of Habeas Corpus, may make the same returnable forthwith.

Sec. 2. This ordinance to take effect, and be in force from, and after its passage, passed September 9th, 1842.

GEO. W. HARRIS,
President pro tem.

JAMES SLOAN, Recorder.

President Young started on his mission.

Saturday, 10th. Heber C. Kimball, George A. Smith, and Amasa Lyman started on their mission, and proceeded as far as Lima, where they met Brigham Young, who was preaching to a congregation.

Saturday, 10th, was the training of the companies of the Nauvoo Legion; and, lest I should be observed by the multitude passing and repassing, I kept very still. After dark, my wife sent a messenger and requested me to return home, as she thought I would be as safe there as anywhere; and I went safely home undiscovered.

Sunday, 11th. I was at home all day. My letter of the 6th of September was read to the Saints, at the grove near the Temple. The High Priests' Quorum met. Several had gone on missions; others were preparing to go, but few were present, and the meeting adjourned *sine die*.

Elders B. Young, H. C. Kimball, G. A. Smith, and Amasa Lyman addressed a large assembly in the Grove in Lima, in relation to the slanderous reports of John C. Bennett.

Monday, 12th. To the Editor of the *Times and Seasons*:—

Dear Brother,—Having commenced our mission yesterday, we held our first Conference at brother Isaac Morley's. We had a good time. The brethren here are in good spirits. We ordained nineteen Elders, and baptized twelve. We expect next Saturday and Sunday to hold a two days' meeting in Quincy, being the 17th and 18th instant; on the 24th and 25th, at Payson; the 1st and 2nd of October, at Pleasant Vale; the 8th and 11th October, at Pittsfield; the 15th and 16th October, at Apple Creek in Green county. From thence we shall proceed to Jacksonville and Springfield.

If you please, notice the above in your paper for the benefit of those friends scattered abroad.

Yours in the everlasting covenant,

BRIGHAM YOUNG,
H. C. KIMBALL.

Morley Settlement, September 12, 1842.

I was at home all day in company with brothers Adams and Rogers, and counselling brother Adams to write a letter to the Governor. In the evening, Emma received Governor Carlin's letter of the 7th instant.

Tuesday, 13th. At home all day. Settled with Edward Hunter.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JANUARY 23, 1858.

BUCHANAN'S PARADOX.—President Buchanan, in his Message to the Congress of the United States, thus comments on the course of Governor Young:—

"He has committed these acts of open hostility, notwithstanding Major Van Vliet, an officer of the army, sent to Utah by the Commanding General to purchase provisions for the troops, had given him the strongest assurances of the peaceful intentions of the Government, and that the troops would only be employed as a *posse comitatus* when called on by the civil authority to aid in the execution of the laws."

Governor Young has certainly manifested considerable infidelity relative to the good faith and designs of the Government of the United States in sending an armed force into the Territory of Utah. From first to last he has looked upon the Expedition as an invading army, sent for the express purpose of subverting the rights of American citizens, breaking up the "Mormon" community, and entrapping its leaders to be consigned to the tender mercies of their enemies.

In this he has not been alone. The views and feelings of the Saints universally perfectly correspond with Governor Young's, "notwithstanding" the "strongest assurances" of our enemies.

To the Saints in that Territory, a Utah Expedition, coming with the "strongest assurances" of the "peaceful intentions of Government," would be sufficient to bring before their mind's eye vultures pecking at their hearts, vampires sucking their blood, brimstone and fire, ravishment, murder, and hosts of other such delightful things, with something worse than grasshoppers eating up the children.

President Buchanan and all others with the same views greatly err when they talk as though Governor Young's "acts of open hostility" and feelings of "despotism" and "ambitious designs" were the cause of Mormon repugnance to a Utah

Expedition, or that he goads them to resistance by anathemas, or stimulates them with fanaticism. No, President Buchanan, it is based upon their experience when trusting to the strong "assurances of the peaceful intentions" of their enemies. There is no question that the Saints move where and when Governor Young points. But let not this be taken as an evidence that his views, feelings, and acts are not supported by the *unrestrained and unbiased* judgment of his numerous followers. Neither will this agreement between the Saints and their leaders be properly understood unless it is based on their history and experience.

It is doubtless remarkable to some that there should exist such a universal infidelity concerning the "peaceful intentions of Government," especially when they are seasoned with the "strongest assurances," and sent by an *army*. Yet such is the fact, "notwithstanding" the Saints have been exterminated nearly half-a-score times—"notwithstanding" their homes have been given to the devouring flames, their smiling fields to devastation, their women to the ravisher, and their children to the tender mercies of a mob,—"notwithstanding" their Prophets and leaders have been murdered, their old men *ripped* up with instruments that would horrify a soldier, and even make a butcher's blood crawl,—"notwithstanding" they were *driven* to the mountains, and that they have many other evidences of the "peaceful intentions" and love of their enemies, backed by "strongest assurances," written in deep characters on the page of memory. How great is the mystery of Mormon incredulity! It is only equalled by their faith in their religion and the incomprehensibility of the love and good intentions towards the Saints of Anti-Mormons and Mr. Buchanan's Administration.

But why send an army to Utah at all? Oh, to back the "strongest assurances of the peaceful intentions of the Government!" Now, really, Mr. Buchanan, this is too rich! The sword and bayonet are truly significant indications of peaceful intentions!! Of course, we are also told of Governor Young's despotism—how the people groan under it, and how many would gladly fly from the "detestable den," but fear to whisper such a desire, lest they should meet some horrible death. But the Saints have indignantly denied these assertions, and, as well as having officially reported on the matter, have invited a Commission of Investigation. Common sense and common justice would have dictated such a proceeding. The turn which events have taken is irresistible evidence that Brigham Young has the almost miraculous confidence and love of the people, and that, instead of thousands waiting for an opportunity to "throw off the yoke," the whole community supports him in making the most heroic and remarkable protest against tyranny that the world has ever witnessed. The testimony of Major Van Vliet is abundant proof of this. His anecdotes about the unanimous determination of the Saints, if driven to it, to destroy their homes and fly to the mountains, are quite romantic. They lead him round their fields, gardens, and city, to exhibit their prosperity, and then with enthusiasm inform him that they were prepared to lay all in ashes and desolation rather than trust themselves again in the hands of their enemies. No, no; it was not dissension among the Mormons that was feared. It was their *union!* Dissension would have broken them, without sending an army to do it.

But President Buchanan and his Government can no longer conceal the cloven foot. The real designs of the Utah Expedition at last appear with scarcely the covering of an excuse. It is said—

"The Government at Washington does not agree with General Scott as to the plan of campaign, and believes that when he comes to understand the views of the Administration, he will see the wisdom of them. General Scott would only send a force from this side, and does not appear to comprehend that the Government wishes to prevent the Mormons from being driven southward into Mexican territory—into Sonora or one of the contiguous States."

Yes, Buchanan and his colleagues have determined to crucify Mormonism—to act in accordance with Senator Douglas's suggestion, and "*cut out the loathsome ulcer!*" It is their policy not even to give the Saints a chance of retreat, but to drive them up into a corner. Such has ever been the practice of officials who have had to do with the Saints—trespass upon their rights, drive them to extremes, compel them to resist, and then make that resistance a pretext for extermination. It is a barbarous policy; and the attempt to carry it out will be found a dangerous experiment. What a concord it makes with the "strongest assurances of the peaceful intentions of the Government!" It is another evidence that Governor Young and the Saints read justly the murderous and damnable intentions of that same Government, and that they were right in not allowing themselves to be again entrapped. As far as the Saints are concerned, it was altogether unnecessary to withdraw the covering from the cloven foot. By them it was discovered long ago.

CORRECT USE OF LANGUAGE.—A correct use of language is very important to the dissemination of true principles. It aids us in conveying our ideas correctly to others—in expressing them so clearly that they cannot be misunderstood. It is quite as important in writing as in speaking, and often more so. A person who has not a proper use of language often expresses himself so that his meaning is ambiguous or obscure, and perhaps quite uncertain. This leads to equivocation, doubt, and confusion, and, finally, to disagreement in opinion upon what is expressed or written. In consequence of this, and in the absence of a true spirit, the world has become one universal mass of discord and strife upon all matters of theory, doctrine, and principle. The Elders of Israel desire to extricate the world from this truly lamentable condition. To accomplish it, they not only require to learn correct principles, but how to communicate them correctly to others. Elders who are permanently engaged in the ministry have but little excuse for not soon acquiring a suitable knowledge of the language they use. A very little attention and study will soon put them in possession of all its principal rules, which by many speakers are so flagrantly violated. Letters are often written so as to render it utterly impossible to determine the writer's meaning. Two or more sentences are written as one sentence, without either a capital letter at the beginning, or any stop whatever at the end. Such sentences are often as ambiguous and uncertain in their meaning as any unknown language could be. The singular verbs are almost always used when the plural should be; and the plural, if used at all, are used for the singular. We have heard fluent speakers when it was impossible to determine the precise nature of their views, they were so vaguely and improperly expressed. If this state of things were necessary, it could possibly be patiently and silently endured; but it is not: and as it is only for the want of a little study and attention, it becomes almost a criminal offence for one not to thus improve and make himself useful to the world of ignorance that is around him. A most excellent pocket companion is a small work that teaches to speak and write the English language correctly. This brief hint to the wise will be just as good as a lengthy exposition of the evils of ignorance: and if the Elders of Israel expect to successfully reform and enlighten the world, let them increase their own intelligence by obtaining all useful knowledge,—more especially that which is so indispensable to their calling—a knowledge of how to use correctly the English language, in which the Gospel for the last time has been revealed from heaven to earth.

DEPARTURES.—Elders George G. Snyder and John Y. Green sailed on the 2nd instant on board the steamship *America*, for Boston.

Elder Snyder arrived in this country on the 3rd of October last, and during his stay of only three months, has performed a useful and important mission, visiting a greater portion of the Conferences in England and Scotland. He leaves the Saints with his best blessings upon them, and returns to the States to complete the duties assigned to him, preparatory to his return to Zion in the mountains.

Elder Green has been labouring in the Scandinavian Mission, and accompanies Elder Snyder to assist him in his further labours. These brethren go with our special blessing and the prayerful solicitude of the faithful.

APPOINTMENTS.—Elder Charles Widerborg is appointed to succeed Elder H. C. Haight as President of the Scandinavian Mission; and Elders Nels Willhelmsen and Peter O. Thomasen are appointed his Counsellors.

Elder Charles W. Penrose is appointed President of the London Conference, and Elder Edward L. Sloan, President of the Belfast Conference.

SECTARIANISM.

BY ELDER GEORGE TAYLOR.

That the world has become sectarianised, and, consequently, has departed from God, there is abundant proof. Society, religious and political, has been and is now divided into sects and cliques, each having diversified interests, each aiming at a certain end—to establish itself and reign supreme on the ruins of all its rivals.

On looking around, in this world of clamour and tumultuous opinion, where we might naturally expect to find the least of turmoil and contention, we unhappily find the most—viz., in the "religious world." On no subject has there been more heart-burnings, more jealousy, and disputation than on that of religion—a subject on which there ought to be none.

The modern sectarian world presents an aspect totally different to what a truly religious world would present, and the very opposite to that which Jesus would have it appear. He taught his followers to be one. Modern religionists are not one, either in thought or action; consequently, they do not belong to Jesus. If sectarian Christianity were of God, there would be no shoals of doubt or rocks of unbelief for the human mind to strike and make shipwreck of hope and faith upon.

It is true that we live in a professedly religious age. But it still remains unproven that sectarian Christianity, with its tumult of opinions, its war of words, and strife of doctrine, is the Christian religion. If cant and empty boast are the attributes of religion, then we have around us plenty of it—we have religion in full bloom.

Sectarianism is the opposite of true religion. True religion comes from God, and teaches the pure worship of the Creator of the Universe, and unexceptionable obedience to every word of revelation, to all his Divine commands, and to every whisper of the Holy Spirit. Sectarianism teaches the religion of man, the supremacy of human laws, and the carrying out of feats of human policy. It inculcates obedience to the irreligious and vain commandments of man.

It was the Devil that preached the first sectarian sermon on this earth. "In the day that thou eatest thereof thou shalt surely die," said Jehovah. "In the day that thou eatest thereof thou shalt *not* surely die," said the Arch-sectarian. His teaching was believed. Sin came into the world, and also death. Pollution raised its hydra head among the beautiful and pure. The ground was cursed, and also man; and the whole of the posterity of our first parents have to die. On glancing at the religious world, the humble seeker after truth is struck with amazement at its complex figure. Its aspect is so diversified that it seems to be a child of many fathers. And, above all, he finds the great characteristic of that religion which comes directly from God absent. The charity that "vaunteth not itself" is not there; for each sect contends with great vehemence that it is better than its neighbours. That charity which "suffereth long and is kind" enters not into their composition; for they can display an animosity of feeling and an implacable hatred towards one another, and can fight and quarrel with a rancorous malignancy that defies description. Yet these contending religious factions all appeal to the Bible to establish their different systems, and oppose from the same book the dogmas of each other. Now, the Bible teaches either one religion or many: it teaches the great variety of doctrines purporting to be drawn from it, or it does not. The Bible helps to support all the contradictory systems of sectarian religion, or it refuses to support them. *If* the Bible teaches contradictory systems of religion, it teaches manifest absurdities; and the sooner it perishes, and its name buried in eternal oblivion, the better. If the Bible is a revelation from God, showing forth God's system of religion, it cannot teach different ways

to heaven; it cannot require opposites as necessary qualifications for celestial glory; nor can it be found to inculcate opposing doctrines. If the Bible be true and contain the way of eternal life, it will teach only one system; and therefore any system that is not identical with the one taught therein must be false and unworthy of belief. It thus follows that sectarianism does not derive its multifarious religions from the Bible. They are purely a perversion of God's word—false inferences drawn therefrom; and that system which is based on false inferences must itself be false of necessity. Then their contending elements of society profess all of them to be guided by the Holy Ghost, and influenced, in their varied practices, by a true spirit. What an utter absurdity! A true spirit teach hundreds of different doctrines and ways to eternal life? It is impossible. Jesus said that when the spirit of truth should come, it should lead and guide its possessors into all truth—that it would instruct all those that were the recipients of its sacred influences in the truthful principles of the Gospel. But the Gospel is not a variety of plans. It is *one*, exclusively independent of all others. It is a scriptural truth that with the Holy Ghost there are "diversities of gifts," "differences of administrations," and "diversities of operations;" but this does not give authority for preaching different Gospels. And the diversity of gifts here spoken of is no argument in favour of diversity of faiths, but solely applies to the different spiritual gifts conferred on the one body of the Church of Christ.

Let us now examine a few of the general features of sectarian religions, and see if they can have their origin from one source. "Can the fig tree bear olive berries? either a vine figs? So can no fountain both yield salt water and fresh."

We find that some of the sects, in their manner of worship, are most vehemently noisy,—sometimes roaring like bulls, sometimes mourning like doves; others, in frenzied excitement, praying with a loud voice, and imploring the Lord to bless the preacher; others, again, in the same meeting, are in ecstatic paroxysms, approving the doctrine set forth. Then there are "revivals," "four-day meetings," "anxious meetings," "protracted meetings," &c., where scenes of spiritual intemperance and unearthly excitement are enacted, and where the spirit of ghostly infatuation presides over the assembled crowd, until groans of terror or shrieks of insensate exultation proclaim the final victory over reason and common sense. These are scenes which the wise witness with a sigh of pity or a smile of contempt, while woman's quick affection and childhood's credulous innocence are wrought up to a pitch of enthusiasm that verges upon, and sometimes terminates in idiotcy. Then we have the very opposite, which we are called upon to regard as the influence of the selfsame spirit, namely, the silent worship of the Quakers. Frequently, during their worship, not a word is spoken to break the corpse-like stillness. Here, then, are real opposites. These opposites cannot come from one source. Either one is the dictation of the Holy Spirit, and the other not, or both are false. Then, again, we have sect contending against sect, not only in relation to the influence of the Spirit, but also in point of doctrine. Each sect asserts that its peculiar doctrines are the right ones, and that all others are false. For instance, we have one party affirming that the Holy Spirit is given before baptism; another, that it is given after: one affirming that baptism is for the remission of sins; another, that remission of sins precedes baptism. Some believe in the literal reign of Christ, opposed by those who deny it. Then we have another party contending that a morsel of bread and a drop of wine are transformed into the real body and blood of Christ. We have a whole host arrayed against this idea, who stigmatise it as blasphemous. Next come great diversities of opinion on one of the most solemn of Gospel ordinances—baptism. Some, in relation to its mode of administration, contend for immersion; some, for sprinkling; others, for pouring. Then come election doctrines clashing with those of free grace,—one party preaching infant depravity and damnation, and declaring that "there are infants in hell not a span long;" the opposite contending that whoever wish to be saved may come, in their own way, and "drink of the water of life freely." Then we have the Materialist contending and disputing with the Immaterialist,—one affirming that all things are alike material; the other, that God is an immaterial Being, having no affinity with matter whatever. Then we have sectarians of

all creeds contending with the Jew. They contend that their own doctrines are the true ones; the Jew retorts that the ancient Israelites were the stock from which sectarians have descended—the trunk upon which they have been grafted: from which it inevitably follows that either the Jews' religion is from God, and the sectarians' a heresy because it differs from the Jews; or that the Jews' is a heresy; and, therefore, whatever proves the falsity of the Jewish religion is alike destructive of the sectarians'.

(To be continued.)

CANADA.

(From a Prize Essay, by J. S. Hogan.)

LAKES.—The Lakes of Canada are almost innumerable; and some of them, especially in the Upper Province, may, with truth, be styled Inland Seas, and afford a water communication unrivalled in the world.

Lake Superior, the monarch of all fresh water lakes on the globe, is the largest and most elevated of these inland seas. It is 627 feet above the level of the sea, 430 miles long, 160 miles broad, 1,200 feet deep, and 1,750 miles in circumference; and it is said that more than 200 rivers and creeks flow into it. Its shores are rocky, with bold promontories, and occasional sandy bays, the most remarkable elevation being the Thunder Mountain, 1,200 feet high. It contains numerous islands, and its shores are, for the most part, covered with timber. Its waters are discharged into Lake Huron by the River St. Mary, now rendered navigable by a short canal for large sized vessels.

Lake Huron is 580 feet above the sea, 250 miles long, 220 miles broad, 900 feet deep, with a circumference of 1,100 miles, divided by the chain of the Manatoulin Islands, the northern portion being known by the name of the Georgian Bay. There are many good harbours on the northern coast, but the southern is for the most part flat and shallow; it receives the waters of many rivers. The great Manatoulin Island is eighty miles long, eighteen broad, with an area of about 1,500 square miles. It is fertile in some parts, and contains valuable timber. It has two known communications with the River Ottawa; the one through Lake Simcoe and a chain of lakes to the River Madawaska, which falls into the Lake des Chats; the other up the French River, through Lake Nipissing, and down to the Ottawa. This route, either by water or railway, would shorten the communication from the St. Lawrence to the northern lakes to an extent of several hundred miles. The river Severn connects Lake Huron with Lake Simcoe, and the River St. Clair with Lake Erie.

The third grand lake, Erie, unlike Huron and Superior, runs nearly east and west, and the southern shore is exclusively within the territory of the United States. It is about 280 miles long, 63 broad, with an area of 11,000 square miles. Although the navigation of this lake is at times difficult and dangerous, its commercial position is highly favourable, being bordered by one of the most fertile regions of North America. The River Niagara, having in its course one of the wonders of the world, the FALLS, connects this with Lake Ontario, and the obstruction in the navigation is overcome by the Welland Canal.

It would be impossible to compute with accuracy the traffic of these inland seas, either present or prospective. It is chiefly made up of the natural productions of the forest, the mineral kingdom, and agricultural produce, to which may be added the fur trade and fisheries. The admirable lectures of Professor Williamson, of the University of Queen's College, Kingston, give some very interesting particulars on the subject, which are freely used in this sketch.

The quality of the iron found near Lake Superior is said to be very good. The report of English manufacturers, who have recently submitted it to the test, added to the examination of scientific men, fully corroborate the statement. Its ultimate tenacity in bars has been found to be 89,882 lbs. to the square inch, that of the best Russian being only 79,000. The copper mines on Lakes Superior and Huron appear to be inexhaustible; but their real value has been

only recently ascertained, large quantities of this ore having been shipped during the past year. Of all natural productions, however, the traffic in timber appears at present, at least, to equal that of agricultural produce, and far exceeds that of any other description.

Hitherto, the imports and exports of the lakes have more than doubled every four years; and there is every reason to believe that this rate of advancement will more than continue. The St. Lawrence will probably become the great highway to the Pacific and to the East; and on her waters alone can the western portion of the continent find an outlet for its enormous traffic.

The length of the navigation of the lakes is said to be about 1,800 miles; and, as Professor Williamson describes them, they are "innumerable canals in one."

Combining these with the net-work of railways now intersecting her shores, Canada may safely boast as fine internal communication as any in the world.

THE MORMONS IN CONGRESS.

The House of Representatives, yesterday, adopted a resolution declaring the Territory of Utah to be in a state of rebellion against the United States, and directing an inquiry into the propriety of excluding the delegate of that Territory from a seat in the House. This action strikes us as being much more hasty than wise. It is like most of the anti-Mormon movements—the result of impulse rather than of good policy or common sense. It would puzzle ordinary men, we suspect, to explain why a hostile army was sent against Utah at the outset. There were undoubted disorders in the affairs of the Territory; but it has never yet been shown that they were such as could only be remedied by fire and sword.

The only evidence the House professes to have, to establish the fact that Utah is in a state of rebellion, is found in the proclamation of BRIGHAM YOUNG. But YOUNG is not the Territory, nor, in any legal sense, its representative. He is the agent and deputy of the Government of the United States in Utah. He was appointed Governor by the Executive and Senate; he receives his instructions from Washington; and, in the eye of the Constitution and the presumption of the law, he is a Federal officer, exercising authority over, but in no sense representing, the Territory of Utah. He has proclaimed a purpose to resist the advance of Federal troops. This is a good reason for removing him from office, for arresting him, for bringing him to trial, and for inflicting upon him such punishment as he may deserve.

But why should the *delegate* of the people of Utah be excluded from Congress for the misconduct of a Federal officer? The people may or may not sympathize with YOUNG and support him in his rebellious demonstration. Until the contrary is shown, it is to be presumed that they will not. And they are entitled by the Constitution to have a delegate upon the floor of Congress to represent their interests, to defend their character, and to protect their rights from unjust encroachment. If the member from Utah has personally connected himself with the rebellion, then he should not only be expelled, but arrested and put upon his trial. But if not, there is no reason whatever for excluding him from his seat and depriving his constituents of the representation guaranteed to them by the Constitution.

The whole Utah business has been mismanaged in the most extraordinary manner from the beginning; and if it does not end in open and bloody rebellion, it is not likely to be saved from that issue by any special wisdom on the part of the General Government.—*New York Daily Times*, Dec. 24.

The following is the resolution referred to:—

Whereas it appears from the proclamation of Brigham Young, late Governor of Utah, and from the President's message, that said Territory is now in open rebellion against the Government of the United States; therefore,

Resolved, That the Committee on Territories be instructed to consider and report on the facts, and inquire into the propriety of excluding from a seat on the floor of the House the delegate from that Territory.

LIST OF DEBTS DUE FOR BOOKS, STARS, ETC., BY THE SEVERAL CONFERENCES AND OTHERS, FOR THE QUARTER ENDING DECEMBER 31, 1857.

CONFERENCE.	AGENT.	AMOUNT.
London	William Budge	£1,143 7 6½
Birmingham	B. W. Brindle	846 9 5½
Manchester	Edward Oliver	231 17 3
East Glamorganshire	Henry Harris	214 8 3½
Glasgow	John Hunter	199 17 3
Warwickshire	Henry Brown	178 13 5
Sheffield	Wm. Brownlow	172 16 5½
Bradford	William Shires	168 17 4½
West Glamorganshire	John Davies	166 12 10
Norwich	Edwin Scott	162 12 0
Cheltenham	Thomas Clarke	149 10 10½
Edinburgh	P. Q. McComie	139 9 4½
Lincolnshire	Samuel Johnson	138 12 11
Monmouthshire	Michael Vaughan	136 6 1½
Liverpool	W. H. Perkes	134 19 6
Herefordshire	Lewis Bowen	134 18 9½
Reading	John Hyde	121 4 8½
Staffordshire	Charles C. Shaw	119 14 9
South	Simon Irwin	114 13 5½
Bedfordshire	William Bayliss	108 3 8½
Newcastle-on-Tyne	R. J. Philp	107 2 7
Hull	S. Pickering	103 13 9½
Kilmarnock	John Aird	96 10 6
Southampton	Willet Harder	94 17 2½
Leicestershire	John Mellor	89 8 10
Derbyshire	Thomas Parkes	88 14 10½
Nottinghamshire	Josiah Holmes	86 6 6
Cambridgeshire	G. Teasdale	79 17 5½
Durham	William B. Child.	78 3 3½
Belfast	James McGhie	73 4 3
Wiltshire	William Norris	71 0 6½
Preston	John Holsall	69 5 8½
Shropshire	David James	67 15 2½
Dundee	A. N. McFarlane	65 7 10
Cardiff	Samuel Roskelly.	63 8 0
Worcestershire	Richard Holt	62 13 0
Carried forward		£5,580 15 8

CONFERENCE.	AGENT.	AMOUNT.
Brought forward		£5,580 15 8
Dublin	John Grist	53 7 7½
Lands End	John Kessell	48 18 2½
Carlisle	William Gibson	42 3 11½
Dorsetshire	Benjamin Elliot	34 7 0½
Llanelly	David Davies	25 1 9½
Late Herefordshire	John Preece	24 17 9
Channel Islands	W. Thurgood	23 13 6
Pembrokeshire	Edward D. Miles	14 14 0
Caermarthenshire	Isaac Jones	11 1 1½
Denbighshire	William Ajax	10 16 8½
Flintshire	David John	10 16 7
Dyffryn Conwy	William Ajax	8 7 9
BRANCH.		
Derry	Hugh Sheppard	6 15 7
MISSION.		
Australian	A. J. Stewart	355 11 9½
Swiss and Italian	Jabez Woodard	275 12 3
Cape of Good Hope	E. C. Richardson	127 9 11½
Scandinavian	H. C. Haight	104 0 2½
Sandwich Islands	P. B. Lewis	78 12 5½
Bombay		21 3 3½
East India	J. P. Meik	12 1 4
Malta		5 7 2
George C. Riser		6 3 5½
F. Merryweather		1 1 0
Isaac Whiteley		1 0 4
J. W. McLellan		0 17 9
Frederick Mackay		0 5 3
(Errors excepted.)		£6,885 3 6½

VARIETIES.

THE town of Birmingham has attained celebrity for its manufacture of idols for Africa, of false coins for many parts of the world, and of the late King of Delhi's oft-used instrument of torture, which was one of the most horrible inventions ever heard of, completely crushing the victim under a heavy weight.

PASSING EVENTS.—France has refused to co-operate with England against Canton. A small printing office has been sent from Paris to Constantinople, which is to be worked entirely by the ladies belonging to the harem of one of the great Pachas residing on the Bosphorus. The Circassians have massacred 1,200 Russians of the garrison of Adekow. The veteran Field-Marshal Count Radetzky died at Milan on the 5th inst. Redschid Pasha, the Porte's Grand Vizier for the sixth time, has died. The births registered in London for the week ending Jan. 2, were 1,933; showing an average increase of 496 over those of the ten corresponding weeks since 1847. The number of deaths was 1,431. Australia shipped during the year 100 tons of gold. A shock of earthquake was felt on the 15th December at Rhodes, and another on the 22nd at Broussa. The suffering and distress in Lisbon is almost beyond conception, from the yellow fever epidemic which lately carried off near 5,000 victims. India continues to present a constant scene of military carnage and blood. Frequent skirmishing and heavy loss of life are poor prospects of peace. The garrison at Lucknow was relieved at a fearful expense of life, but the town was not held. Fifteen hundred bodies of Sepoys were counted in one garden after the relief of Lucknow. At Delhi, a military commission was hanging dozens of the rebels daily. General Havelock died, Nov. 25, of dysentery. The Gwalior mutineers defeated the British troops under